

COPY.

LETTER OF THE SECRETARY OF STATE TO THE AMERICAN MINISTER IN CARACAS. Feb. 27,  
1912.

Elliott Northcott, Esquire,  
American Minister, Caracas.

Sir:

The Department has received the Legation's No. 134 of the 2nd ultimo, referring to previous correspondence in regard to the extension of the provisions of the law of ecclesiastical patronage to foreign missionary societies, and enclosing copies of a letter presented to the Legation in triplicate by some of the American missionaries established in Venezuela. The Department has made the subject of mature and careful deliberation, the protest addressed to Mr. Caffery by certain American missionaries established in Venezuela concerning the executive decree of the Venezuelan Government which is stated to apply to the religious organizations which these missionaries represent the Venezuelan Law of Ecclesiastical Patronage of 1824. The grounds of this protest seem to be in the main that the Law of Ecclesiastical Patronage was intended originally to apply only to the Roman Catholic Church, and that it is not applicable or should not be applicable to the churches or missions which these missionaries represent; that the application of this law deprives the missions of the privileges of freedom or worship guaranteed them by the Venezuelan Constitution, and finally that the decree in question is, by reason of lack of approval by the Venezuelan Congress, unconstitutional under Venezuelan law. The Department also observes that in the promulgation and execution of this decree, the Venezuelan Government seems not to have avowed an intention to abrogate the privileges of religious freedom hitherto enjoyed in Venezuela, and apparently declares simply that the regulation in question is necessary for the due observance of existing Venezuelan law regulating the exercise of these privileges. Concerning the possible action of this Department in response to the protest submitted to you, it should be observed, first, that while it has ever been the policy of this Government not to interfere with the internal regulations of foreign governments, more especially in questions of religion, this Government, practicing, as it does at home, the largest principles of freedom of thought and belief, is naturally desirous to see its citizens enjoy in other countries a reasonable freedom from restrictions or disabilities imposed by reason of religious faith. While recognizing that the determination of the internal policy of a nation is an attribute of its sovereignty, the United States has not hesitated to express this desire in considerate and friendly ways on appropriate occasions which have arisen at various times in different countries. It should be observed, however, that such representations have never been put upon a basis of strict right, for it surely will be appreciated that this Government may not, as a matter of right, demand that another government shall grant to religionists of American nationality in the territory of that government the degree of freedom or privilege which it might desire to see extended to them. This consideration is particularly applicable to the present situation, for the reason that there is at present no treaty provision in effect between the Government of the United States and that of Venezuela prescribing the rights as to religious liberty to be enjoyed by the citizens of one country in the territory of the other.

Accordingly it must be observed that with all desire to do what it properly may to assist the American missionaries who



have addressed the protest to you, in view of this Government's practice and policy as outlined above, the Department's opportunity for affirmative action in the matter is necessarily somewhat limited. Recurring to the specific grounds of the ~~the~~ protest, it should be stated, first, that the arguments concerning the invalidity and unconstitutionality of the decree in question would seem to be such as should properly be addressed to the appropriate Venezuelan tribunal, should an actual case arise in which it might be maintained that action by the Venezuelan authorities had illegally abrogated privileges guaranteed the complainant by the Venezuelan laws or constitution. In this connection, it should be further observed that, according to the Department's present information, at least, it would seem that no actual hardship or injury has yet been suffered by the individuals who have made protest. As it is the Department's invariable rule not to take action upon hypothetical cases of anticipated injury, it would seem that no action may properly be taken by it in the present case unless a showing is made that the injury apparently anticipated by the missionaries who have solicited the Legation's assistance, is actually sufficiently imminent and substantial to make action at this time clearly necessary. In this same connection, the Department can only say that should it eventually appear that the enforcement of the decree in question will, as a matter of fact, terminate the privileges of freedom of worship hitherto guaranteed under Venezuelan law, the Department will, of course, be glad to bring the matter to the attention of the Venezuelan Government with the expression of its hope that Venezuela will continue to exhibit the same tolerance in regard to the regulation of the practice of different religions in its territory which has previously characterized its conduct in this regard. Finally it would seem not inappropriate to observe in this connection that the final action of the responsible Venezuelan authorities, concerning the injury and inconvenience suffered by the Rev. David E. Finstrom, to which the petitioners have referred, would appear to evidence a disposition on the part of the Venezuelan Government to afford due and considerate protection to alien religionists within its territory and to promise well, perhaps, for its future attitude in this regard. I am, Sir?

Your obedient servants,

(Signed) Huntington Wilson

ACTING SECRETARY OF STATE.

May 1st, 1912.

My dear Dr. Thompson:

I have the enquiries from your office in behalf of your daughter with reference to relations between the Roman Catholic Church and Protestant Churches on the Mission Field, any attempts at unity between the two Churches, and the question of the transfer of clergy from one body to the other.

Q. 1; - The record of the proceedings of the Edinburgh Conference in 1910, with especial reference to any attempts at unity between Catholics and Protestants.

Your daughter would find a number of references to the problem of unity between Catholics and Protestants in the discussion and report of Commission VIII. at the Edinburgh Conference. If you do not have this volume, your daughter could get it in our library. Perhaps the one thing of most interest to her would be Bishop Boninelli's letter to Mr. McFee with regard to the Conference, which Mr. McFee read, quoted on page 220, Volume VIII. of the Edinburgh Conference Report.

I think a good deal could be found with reference to various attempts at unity between Catholics and Protestants, if your daughter could spend a half day in the Union Seminary Library under the guidance of the Librarian, or if you could drop a note to Mr. Silas McFee, who is now in the Fifth Avenue Building, he could suggest books and magazine articles which your daughter could find in the Vassar Library. Newman Smyth's book on "Passing Protestantism and Coming Catholicism" would be of help to her, also an article of his in the "Century" a year or two ago on the same subject. Dr. Smyth's book names several modernist books which your daughter ought to look up, and I am sure that Dr. Smyth himself would be delighted to suggest to her other books that she should read. He could be addressed simply at New Haven, Conn. There is an interesting account of an



Dr. Thompson - 2.

attempt at a united effort to pray for unity between the Church of England and the Roman Catholic Church in one of the chapters of Walsh's "Secret History of the Oxford Movement." There was a good deal of interest in this effort in each Church, but it was discouraged at the time by the Vatican. You will remember, also, that the Roman Catholic Church participated in the Parliament of Religions in Chicago. Your daughter would find the reports of the Parliament in the Vassar Library, and there may be some statements there in speeches of Cardinal Gibbons and others which would be serviceable to her.

It is possible that Walsh's book, to which I referred, may not be available to your daughter, so I am handing to you, herewith, for her a little book of mine on "South American Problems" on Page 239 of which she will find the letter from Cardinal Patrizi to the Roman Catholic Bishops in England with regard to the attitude which they should take toward the Association for the Promotion of the Unity of Christendom.

Q. An account of the mutual help rendered by the two Churches on the Mission fields. Are there any territories where they are doing mission work together, with mutual aid?

I do not know of any territories on the Mission Field where the two Churches are doing work together. There have been cases of cooperation between individuals, especially in such philanthropic work as famine relief. During the famine in China a year ago, our missionaries in Hwai Yuen and the French priests in the same region worked together in the closest intimacy, and one of the old French priests, when he was taken ill, was brought at once to our Hospital, where he was nursed until he passed away. One of the French priests in Hanking, during the recent revolution, was also working in close harmony with the Protestant missionaries, and I saw a photograph the other day of all the missionaries who remained in Hanking during the siege. It was a little group picture, and the French father was one with the rest. Instances like these could be multiplied, but on the whole they have been rare, and I do not know of any instances of regular Church relationship or cooperation. It would take quite a search through missionary literature to get together a number of instances of such individual

Dr. Thompson - 3.

friendliness and association, but I think it would be a search well worth while.

Q. 3; - An account of the interference of the two Churches in the Mission field - where they come to blows.

I cannot cite instances where the two Churches have "come to blows" on the Mission field, altho I know of cases where there have been misunderstandings and collisions. I remember an article in the "Missionary Review" several years ago by the Anglican Bishop of Newcastle, in which he complained of conditions in India. This article appeared in the Review for March, 1898, where it stated that it was condensed from an article published in the "Church Missionary Intelligencer" of November, 1897. The "Church Missionary Intelligencer" is the missionar organ of the Church of England. Your daughter could consult it in our Library. There was trouble, also, in Madagascar, when the French took over the Island. You could find accounts of this in the publications of the London Missionary Society or in the History of the Society's mission in Madagascar, which is contained in the two volume History of the London Missionary Society's work, which you will find in our Library. You doubtless know, also, of the troubles that there have been in China, due to the opposing policies pursued by the two Churches in the matter of relationship to the Government and to the Chinese Courts. Any history of the Boxer uprising will contain some account of these difficulties, and there is a brief statement of them in Dr. Brown's "New Forces in Old China."

Q. 4; - Information concerning the admission of Catholic priests into Protestant Churches. Under what conditions are they admitted, and how many have changed from one Church to the other.

I am unable to answer this question. I presume that a Catholic priest desiring to enter the Protestant ministry might be more carefully examined than a minister transferring from one Protestant Church to another, but I presume that otherwise there would be no difference in his mode of reception. But I am not sure. I presume that a Protestant minister desiring to become a Catholic priest would have to go through a special time of training and probation, and then, I suppose, would have to pass through the various orders from the beginning. But of this also I am not sure. If Father O'Connor were still living, you could get full information



Dr. Thompson - 4.

from him. The only Protestant ministers whom I know personally in the United States, who were formerly Catholic priests, are the Rev. H.M. Carey, Clayton, Thousand Islands, New York, and the Rev. Juan Orts Consales, Union Theological Seminary, Richmond, Va. The latter is a very able man, who was a high authority in the Roman Catholic Church. He could give your daughter a great deal of information on these various points, I am sure. She could get a great deal of light, also, on this final enquiry, and on the others, from the books on the Oxford Movement, the Life of Cardinal Newman, the Life of Cardinal Manning, and a book has just recently appeared on the Order of the Jesuits by a European Count, who had belonged to the Order. I have seen the book and also a number of reviews of it, but cannot at the moment recall the name.

Very faithfully yours,

Dictated April 23th.

May 1st, 1912.

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Very faithfully yours,

Dictated April 29th.



(COPY)

*from 2-8-13*

RECENT VITAL AND SOCIAL STATISTICS OF VENEZUELA.

"LATEST OFFICIAL STATISTICS:--The population of Venezuela does not increase it at the rate which it ought to increase and this is due to two main causes: the high rate of mortality, and the great lack of immigration.

In 1906 we had 70,021 births, & 53,801 deaths,-which gives an increase of 16420 to the population: or the following proportions per 1000: Births---33.22 per thousand of the population:  
Deaths---23.15 " " " " "  
Increase--- 7.07 " " " " "

Let these figures be compared with those of other countries,-not of America, for that would put us to too great shame; but compare them with those of old and stationary Europe,- and it is seen that the mortality of Venezuela stands above the maximum of civilized states; and the birthrate falls below the lowest: viz,

Births---33.22 per 1000  
Deaths---23.10 " "  
Increase--- 07.12 " "

These figures give the life-statistics of the whole country; but for the western section of the Federal District--the Capital--the figures are as follows:--

Births --- 5,835, or at the rate of 36 per 1000:  
Deaths --- 5,263 " " " " " " 33 " "  
Increase----- 572 " "

The birth rate is not bad, but the death rate is frightful! If only we could succeed in bringing down the death rate from 30 to 20 per 1000, we should have an increase of 16, and net of 3, as now. At the present rate of mortality, 25 per 1000, Venezuela,

as a whole, loses annually about 14,000 inhabitants, which a wise sanitary legislation could entirely prevent.

When we read these statistics, prepared by our highest authority, we are amazed and confounded to find here figures which, in other countries, would engage the attention of an alarmed public and government; but which we pass by with the utmost indifference.--

In immediate connection with the foregoing are the following data:-

Greatest number of marriages--	State of Florida,	6.88	per 1,000
Smallest " " "	Zacora	1.20	" "
Greatest number of births	Tachira	53.00	" "
Smallest " " "	Zacora	16.00	" "
Greatest number of deaths	Miranda	37.27	" "
Smallest. " " "	Mulia	15.19	" "

Notable is the proportion of marriages to the population in Venezuela. The number of marriages oscillates; in France, betw en 21 and 29 per 1,000,- in Germany, between 23 and 40,- in Venezuela, between 1.50 and 5.28 1,000. The fatal results of this scarcity of marriages in this country is the enormous number of illegitimate children:-47,688 in 1906!! More than double the number of the legitimates.

In England, of every 1,000 births 61 are illegitimate; in France and in Belgium 71 are illegitimate.

Prussia, 75 per 1,000:--In Venezuela of every 1,000 births, 688 are illegitimate!! In 1906 there were 68,849 births, yet only 21,510 mothers were married women; 47,008 were unmarried, and 331 were widows.

The scarcity of marriages is a cause of the increased mortality, for it is demonstrated that of illegitimates more die than of



legitimates. For every one hundred legitimates who die, there perish 190 illegitimates. Of the 149 born dead in Venezuela in 1906, 101 were illegitimates, 48 legitimate. 18,251 children under 4 years of age, died in Venezuela in 1906! more than double the number of the legitimates.

If now to the illegitimacy of the children we add the-----

#### ILLITERATE MOTHERS,

we shall better explain, or account for, these hecatombs of the Innocent. Of these 68,849 mothers, 53,293 can neither read nor write.--More than 77 percent!!

Note the following figures:-

68,849 mothers  
 47,600 illegitimate children  
 53,293 illiterate mothers,-unable to read much less to write:  
 58,363 illiterate fathers,- innocent of a,b,c.  
 47,000 unmarried mothers.

Mothers unmarried and illiterate cannot be true "mothers" in the social sense of that word. They can have children but they cannot rear children to become robust and healthy men, nor can they educate citizens for the "Republic"... Indeed, a nation(?) in which concubinage prevails over marriage, and thus over the family, legitimately constituted, furnishes no base for the social fabric, and can only look forward to a future anything but brilliant... We must here repeat that already frequent statement of the Medical Faculty of Caracas: That we annually lose 14000 from the population of Venezuela,- representing a money value of fifty-six million dollars at 4000\$ per person.

Births,	30	per	1000	of	population:
Deaths,	23	"	"	"	"
Marriages	3	"	"	"	"
Increase of pop.	7	"	"	"	"

Legitimate Births		312
Illegitimate		688
Mothers married	of 1000 mothers	800
" " unmarried		700
" " illiterate		780

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Corroborating the foregoing are "The Annual Statistics of Venezuela, for

1894	80,819	births---	46,410	deaths-----	Increase	34,409
1906	70,221	" "	58,601	" "	" "	16,420
1908	71,059	" "	57,359	" "	" "	14,000

From these data it is easy to see the main hindrance to the development of Venezuela... Within 14 years the number of births was reduced from 80,000 to 70,000- and the deaths have risen from 46,000 to 57,000.

In 1894 the estimated population of Venezuela was 2,444,816:

In 1898 it had hardly reached 2,649,925,-that is to say, that within 14 years we have gained 205,000, or, only 14,000 per year...

My readers will have comprehended that I have abundant reason for affirming that the actual state of the population of our Country presents the most weighty problem that we have before us as a Government and as a People."

(Signed.) L. Razetti, M.D. etc. etc.

Rector of the Central University, Caracas, Ven's.

Translated from the letter published in "El Tiempo", the most sober and respectable Daily of Caracas. Date of Publication, March 30" and April 2" 1909.



## REMARKS.

L. The reader's attention is called to the fact that the foregoing Statistics and Statements are made- not by a foreigner, nor a deeply-prejudiced "globe-trotter" of superficial information- but by a native to the soil, born, reared and resident in Venezuela. They are facts--so much the worse for those who doubt them--: Facts which cry aloud to all friends of humanity,- especially, to friends of Him who died to redeem humanity. They cry out of the depths of the appalling need--not alone of Venezuela, but, to a greater or lesser degree, of all the Roman peoples of So. America.

In the lurid light of the foregoing facts, where is the force of the all too prevalent and very superficial notion in the otherwise enlightened Church of the North, that missions to a Roman Catholic people are "superfluous" "misdirected," "useless expense," etc. etc.?

Sure and solid is the ground for affirming that these very countries are the most destitute and desperately in need of the most energetic evangelization of all other lands. For-----

I. The very fact of calling them "Christian" blinds the eyes to their true character, baptizes them with that "Name which is above every name" while their character and conduct place them below the lowest: For-----

II. There is no deeper degradation of morals and religion--secret and public--in heathen lands and among "nature peoples." The indigenous Indian tribes are of purer, saner lives than the lives of their so-called "Christian" neighbors and "superiors." This fact is notorious..

The first chapter of Paul's letter to the Romans (Heathen) is an equally true description of the moral state of the masses of

these degraded children of the so-called Christian Church of Rome today. Romanists of North America and Germany live in a moral and intellectual atmosphere highly charged with evangelical truth, and are "shored up" by noble institutions: their standard of morals are correspondingly elevated and advancing. The Roman Church is constantly "on her good behavior" before her own liberalized laity as well as before the critical world of critical Evangelicals. But in South America "The Church" is a hissing and a by-word even in the Vatican, - because of her lawless, rebellious clergy and her ignorant and immoral, because neglected people. Corroborative of this statement is the fact, that the archbishop of Venezuela, only a few months ago, published in the principal daily of the Capital a pastoral of several columns length, which consisted almost wholly of scathing rebuke for the scandals, faults and follies of his incorrigible clergy, and which, if written by a foreigner, would have projected him forthwith far without the bounds of the country, - but which is historically and incontestably true. Said pastoral can be seen at the rooms of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City. Truly "righteousness exalteth a nation, but sin is a shame to any people." Only such a population of sicklies and moral degenerates could have made possible such a man and such a monster of folly and crime as he who for nine years has ruled and more completely ruined Venezuela.

There is a new President, but there is the same people as before. One swallow does not make a Summer... The student of Venezuelan history finds it, both above and below the surface, a troubled sea of anarchy. The waters throw up only mire and dirt... Ninety-one



"revolutions in eighty-five years of their independence of Spain are enough to prove that if this people--neglected and abused of priest and politician--were ever to have and hold a place in the march of reform nations--to be a nation--they would have given proof of their legitimacy long ago.

But the wisest and best among them--for they are rare exceptions to the rule--have lost all hope of a regeneration from within. Only by the wise, patient intervention of the foreign evangelist, schoolmaster, Christian editor and hospital, when right takes to itself might and compels peace as in Porto Rico, and secures the widest possible popular education. But today the American Church can do more than laws, constitutions and reforms. Indeed, no real reforms are possible without a people made intelligent to hunger for the same.

American Christians can--and therefore, ought--to make a far more systematic and determined invasion and crusade of this country at our very door, for which worthy work the world holds the Church of the North responsible. Go ye into all the earth, make disciples of all nations--specially of your next-neighbors--beginning at Jerusalem: Here am I with you all days, unto the end of the age.....

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Respectfully submitted for the information of the Board of Foreign Missions, and placed at their disposal for publication.

Faithfully yours,

(Signed) T. S. Ford.

C O P Y

405 Westford Street,  
Lowell, Mass.  
Sept. 9th, 1913.

Mr. Robert E. Speer, Sect'y  
156 Fifth Avenue,  
New York City.

My dear Mr. Speer,

I am in receipt of your letter of the 8th, enclosing letter of  
Mr. \_\_\_\_\_.

If his object in writing is to secure a list of books to put into  
the hands of his son with the hopes of dissuading him from his course, I would  
suggest the following:

- "Papalism" by Edward Denney, Rivingtons, London.
- "The Petrine Claims" by R. F. Littledale, Soc. for Promotion of  
Christian Knowledge, London.
- "Plain Reasons Against Joining the Church of Rome", by the same.
- "The Infallibility of the Church" by Dr. Geo. Salmon, Murray, London.
- "Roman Catholic Claims" by Bishop Gore, Longmans, London.
- "The Roman See and the Early Church" by Dr. Wm. Bright, Longmans.
- "The Primitive Church and the Primacy of Rome" by Prof. Bartoli.  
Hodder and Stoughton, London.

As you will see, these books are not what we would call popular and  
would be of little interest to the ordinary lay reader. Mr. \_\_\_\_\_'s  
question as to the best book on "Why I am a Protestant", taken by itself, with-  
out reference to the case of his son, would lead me to suggest another list as  
follows:-

- "Modern Romanism Examined" by Rev. H. W. Dearden, Thynne, London.
- "England's Danger," by Dr. R. F. Horton, Jas. Clarke & Co.
- "Romanism and Protestantism" by Rev. R. W. Weir, D.D., A. & C. Black, London.
- "Manual of the Romish Controversy" by Dr. R. P. Blakeney, The Hope Trust,  
Edinburgh.
- "The Genius of Protestantism" by R. L. Edgar, Cliphant, Anderson & Ferrier,  
Edinburgh.
- "The Principles of Protestantism" by J. F. Lilley, (Hand-books for Bible  
Classes), T. & T. Clark, Edinburgh.

With the exception of the "Blakeney" this list is made up of compar-  
atively recent works. It is hardly worth while to mention the older works, such  
as Edgar's "Variations" or Elliott's "Delineation", although really the Romish  
Controversy has long since been closed and the older works still have their



value. The three which I am circulating most are the first three in the second list. (Dearden, Horton and Weir), partly because they are reasonable in price, the first costing only 1s. 6d., and the other two only 6d each; and partly also because they cover the ground in a popular way.

I could, of course, give you a still fuller list, but this will probably answer your purpose. One difficulty is that these books are not on sale in this country. For myself I keep an account current with an Edinburgh bookseller and am able to order these books by mail as they are called for. Since the first of the year I have sold more than one hundred volumes in this way, the most of them to ministers. Not for a generation has there been such a widespread interest in the study of Romanism as there is to-day.

Sincerely yours,

(Signed) John H. Kyle.

C O P Y

405 Westford Street,  
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Mr. Robert E. Speer, Sect'y  
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- "The Roman See and the Early Church" by Dr. Wm. Bright, Longmans.
- "The Primitive Church and the Primacy of Rome" by Prof. Bartoli.  
Hodder and Stoughton, London.

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would be of little interest to the ordinary lay reader. Mr. \_\_\_\_\_'s  
question as to the best book on "Why I am a Protestant", taken by itself, with-  
out reference to the case of his son, would lead me to suggest another list as  
follows:-

- "Modern Romanism Examined" by Rev. H.W. Dearden, Thymie, London.
- "England's Danger," by Dr. R.F. Horton, Jas. Clarke & Co.
- "Romanism and Protestantism" by Rev. R.W. Weir, M.D., A. & C. Black, London.
- "Manual of the Romish Controversy" by Dr. R. P. Blakeney, The Hope Trust,  
Edinburgh.
- "The Genius of Protestantism" by R.M. Edgar, Oliphant, Anderson & Ferrier,  
Edinburgh.
- "The Principles of Protestantism" by J. P. Lilley, (Hand-books for Bible  
Classes), T. & T. Clark, Edinburgh.

With the exception of the "Blakeney" this list is made up of compar-  
atively recent works. It is hardly worth while to mention the older works, such  
as Edgar's "Variations" or Elliott's "Delineation", although really the Romish  
Controversy has long since been closed and the older works still have their



value. The three which I am circulating most are the first three in the second list. (Dearden, Horton and Vair), partly because they are reasonable in price, the first costing only 1s. 6d., and the other two only 6d each; and partly also because they cover the ground in a popular way.

I could, of course, give you a still fuller list, but this will probably answer your purpose. One difficulty is that these books are not on sale in this country. For myself I keep an account current with an Edinburgh bookseller and am able to order these books by mail as they are called for. Since the first of the year I have sold more than one hundred volumes in this way, the most of them to ministers. Not for a generation has there been such a widespread interest in the study of Romanism as there is to-day.

Sincerely yours,

(Signed) John M. Kyle.

C O P Y

405 Westford Street,  
Lowell, Mass.  
Sept. 9th, 1913.

Mr. Robert M. Speer, Sect'y  
156 Fifth Avenue,  
New York City.

My dear Mr. Speer,

I am in receipt of your letter of the 5th, enclosing letter of  
Mr. \_\_\_\_\_.

If his object in writing is to secure a list of books to put into  
the hands of his son with the hopes of dissuading him from his course, I would  
suggest the following:

- "Papalism" by Edward Denney, Rivingtons, London.
- "The Petrine Claims" by R. E. Littledale, Soc. for Promotion of  
Christian Knowledge, London.
- "Plain Reasons Against Joining the Church of Rome", by the same.
- "The Infallibility of the Church" by Dr. Geo. Salmon, Murray, London.
- "Roman Catholic Claims" by Bishop Gore, Longmans, London.
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405 Westford Street,  
Lowell, Mass.  
Sept. 9th, 1915.

Mr. Robert M. Spear, Sect'y  
156 Fifth Avenue,  
New York City.

My dear Mr. Spear,

I am in receipt of your letter of the 8th, enclosing letter of  
Mr. \_\_\_\_\_.

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Sincerely yours,

(Signed) John H. Kyle.



Rev. Robert E. Speer.

New York City

N.Y.



March, 11/14

Dear Sir:

If you would let the damn Heathen Turk, Chinaman, & Japanese, alone and spend all your time and money, fighting the Cursed Roman Catholic Church in America, you would have all you possibly could, <sup>do</sup> besides being on the right <sup>track</sup> to free Mankind from the curse of Ecclesiasticism, and when I say Ecclesiasticism, I mean all Religions, that lay claim to an overruling intelligence, or oversoul, apart, or ahead of Nature. the Human Race can never come into it's own until, until it knows that a first cause to Nature is an impossible concept. ~~Gen~~ that there never could be a Genesis. that Nature always has been, and always will be. that Nature is the only God. and that a knowledge of her principles, (not laws) is the only Redeemer of Mankind, the only light that can save the world. Mohammedism, is awful bad I know. but it is not half as bad as ROMAN CATHOLICISM. there is nothing too bad to say about the Roman Catholic Hierarchy. they are guilty of every crime, from Murder down. the Pages of History are blackened by their crimes. they are the same today as they were in the days of Phillip 11 of Spain. of the Duke of Alva in the Netherlands. Of Cortez in Mexico. of Pizarro in Peru. of Catherine de Medici in France. if you don't believe this, read Jeremiah J. (FATHER) Crowley's two Books lately off the press "ROMANISM A MENACE TO THE NATION" AND "THE POPE, CHIEF OF WHITE SLAVERS, HIGH PRIEST OF INTRIGUE" and after reading these books, I think you may change your mind about the Heathens, and stay at home to fight the Romanists. for the order has gone forth, (MAKE AMERICA CATHOLIC) The JESUITS have Changed their Name to THE KNIGHTS OF COLUMBUS. beware of them. their Cloak is Religion.  
A. Patriot.

History of Ecclesiastical Celibacy  
Henry Charles Lea  
Macmillan Co. 1907

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Vol. II, p. 341.

"At the same time it must be borne in mind that the extreme care with which the Church avoids scandal renders it impossible for one not within the pale to ascertain what may really be the relations between ecclesiastics and the female servants whom, as we shall see, they are permitted to keep in their houses."

In lands where Catholicism is dominant, I fear that there can be little doubt as to this, although Ernest Renan, a witness of unquestionable impartiality, whose clerical training gave him every opportunity of observation, declares emphatically that he has known no priests but good priests, and that he has never seen even the shadow of a scandal. In spite of the Nicæan Canon, on which the rule of celibacy has virtually rested,



7 The Church, after a struggle of more than a thousand years, was forced to admit the "subintroducta mulieres" as an inmate of the priest's domicile. The order of Vatican on this point refused so ~~de~~ <sup>de</sup> ~~stimulata~~ to be set aside that the Council of Trent finally recognized women as a necessary evil, and only sought to regulate the necessity by forbidding those in holy orders from keeping in their houses or maintaining any relations with concubines or women liable to suspicion.

(Conc. Trident. Sess. xxv. De Reform. cap. xiv.)  
(F. 343) The

xxxxxxx  
careful provisions as to the age and character of these "Marthas", and the prohibition of manifestations of undue familiarity with them - especially in public - are scrupulously enumerated in the latest assembly of Catholic prelates, the Plenary Council of Latin America, held in Rome in 1899. (a. r. Conc. R. Am. lat. p. 181)

These precautions are not uncalled for if there is truth in the statement that statistics submitted to the

2) Council showed that in Latin America, of 18000 priests three thousand were living in regular wedlock, four thousand in concubinage with their so-called house-keepers, and some fifteen hundred in relations more or less open with women of doubtful reputation.



Vol. II, P. 341.

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COPY.

LETTER OF THE SECRETARY OF STATE TO THE AMERICAN MINISTER IN CARACAS. Feb. 27, 1912.

Elliott Northcott, Esquire,  
American Minister, Caracas.

Sir:

The Department has received the Legation's No. 134 of the 2nd ultimo, referring to previous correspondence in regard to the extension of the provisions of the law of ecclesiastical patronage to foreign missionary societies, and enclosing copies of a letter presented to the Legation in triplicate by some of the American missionaries established in Venezuela. The Department has made the subject of mature and careful deliberation, the protest addressed to Mr. Caffery by certain American missionaries established in Venezuela concerning the executive decree of the Venezuelan Government which is stated to apply to the religious organizations which these missionaries represent the Venezuelan Law of Ecclesiastical Patronage of 1824. The grounds of this protest seem to be in the main that the Law of Ecclesiastical Patronage was intended originally to apply only to the Roman Catholic Church, and that it is not applicable or should not be applicable to the churches or missions which these missionaries represent; that the application of this law deprives the missions of the privileges of freedom or worship guaranteed them by the Venezuelan Constitution, and finally that the decree in question is, by reason of lack of approval by the Venezuelan Congress, unconstitutional under Venezuelan law. The Department also observes that in the promulgation and execution of this decree, the Venezuelan Government seems not to have avowed an intention to abrogate the privileges of religious freedom hitherto enjoyed in Venezuela, and apparently declares simply that the regulation in question is necessary for the due observance of existing Venezuelan law regulating the exercise of these privileges. Concerning the possible action of this Department in response to the protest submitted to you, it should be observed, first, that while it has ever been the policy of this Government not to interfere with the internal regulations of foreign governments, more especially in questions of religion, this Government, practicing, as it does at home, the largest principles of freedom of thought and belief, is naturally desirous to see its citizens enjoy in other countries a reasonable freedom from restrictions or disabilities imposed by reason of religious faith. While recognizing that the determination of the internal policy of a nation is an attribute of its sovereignty, the United States has not hesitated to express this desire in considerate and friendly ways on appropriate occasions which have arisen at various times in different countries. It should be observed, however, that such representations have never been put upon a basis of strict right, for it surely will be appreciated that this Government may not, as a matter of right, demand that another government shall grant to religionists of American nationality in the territory of that government the degree of freedom or privilege which it might desire to see extended to them. This consideration is particularly applicable to the present situation, for the reason that there is at present no treaty provision in effect between the Government of the United States and that of Venezuela prescribing the rights as to religious liberty to be enjoyed by the citizens of one country in the territory of the other.

Accordingly it must be observed that with all desire to do what it properly may to assist the American missionaries who



have addressed the protest to you, in view of this Government's practice and policy as outlined above, the Department's opportunity for affirmative action in the matter is necessarily somewhat limited. Recurring to the specific grounds of the protest, it should be stated, first, that the arguments concerning the invalidity and unconstitutionality of the decree in question would seem to be such as should properly be addressed to the appropriate Venezuelan tribunal, should an actual case arise in which it might be maintained that action by the Venezuelan authorities had illegally abrogated privileges guaranteed the complainant by the Venezuelan laws or constitution. In this connection, it should be further observed that, according to the Department's present information, at least, it would seem that no actual hardship or injury has yet been suffered by the individuals who have made protest. As it is the Department's invariable rule not to take action upon hypothetical cases of anticipated injury, it would seem that no action may properly be taken by it in the present case unless a showing is made that the injury apparently anticipated by the missionaries who have solicited the Legation's assistance, is actually sufficiently imminent and substantial to make action at this time clearly necessary. In this same connection, the Department can only say that should it eventually appear that the enforcement of the decree in question will, as a matter of fact, terminate the privileges of freedom of worship hitherto guaranteed under Venezuelan law, the Department will, of course, be glad to bring the matter to the attention of the Venezuelan Government with the expression of its hope that Venezuela will continue to exhibit the same tolerance in regard to the regulation of the practice of different religions in its territory which has previously characterized its conduct in this regard. Finally it would seem not inappropriate to observe in this connection that the final action of the responsible Venezuelan authorities, concerning the injury and inconvenience suffered by the Rev. David E. Finstrom, to which the petitioners have referred, would appear to evidence a disposition on the part of the Venezuelan Government to afford due and considerate protection to alien religionists within its territory and to promise well, perhaps, for its future attitude in this regard. I am, Sir,

Your obedient servants,

(Signed) Huntington Wilson

ACTING SECRETARY OF STATE.



At another time (1528), two brothers, mechanics, are conducted to the stake at Prague. "As the Lord Jesus has suffered such cruel pain for us," says one of them, "we will also endure this death, rejoicing that we are counted worthy to suffer for the Word of God." "Truly," replies the other, "I never felt such joy even on my wedding day as now." Seasons of relief sometimes occurred, and occasionally through a noticeable interposition. In one instance the Arch-Chancellor of Bohemia repaired to Vienna (1563) to obtain a decree for fresh persecution. His importunity succeeded, but on his return a bridge over the Danube sank under him; the greater part of his suite were drowned, and the casket which contained the fatal decree was never recovered.

*Macarius*

What a masterpiece of Satan:---That  
the Roman Catholic Hierarchy who do not go by  
the Word should yet be the champions of its in-  
spiration!

When will they "beat their swords  
into plow shares?" At the same time that the  
"Lion shall eat straw as the ox" and the Devil  
is in the bottomless pit-----Millennium.

-----ORDER-----

- 1st. The Church "caught up" *1 Thes. 4:13-*  
The man of sin be revealed." *2 Thes. 2:1*
- 2nd. (The tribulation" "Armageddon" *Rev. 16:1-16*)
- 3rd. Christ's "coming on the clouds of  
heaven with power and great glory." *Matth. 25:31*
- 4th. The Millennium. - *Then peace unity - Rev. 20.*

RECEIVED

FEB 14 1971

Mr. Speer.



4

## Why the Romish Clergy is hated in Romish countries.

In 1910 the Outlook published an article entitled "Vaticanism" in which the author, while recognizing the fierce hatred of the church organization that prevails in Romish countries, explained it as the result of the reactionary policy of the Vatican ring and lamented that this policy nullified the Christian efforts of the best of pure and zealous workers among the regular and secular clergy. Other articles have seemed to indicate that such an idea is rather general in Protestant circles in the United States.

While not denying for a moment that the reactionary policy of the Vatican is feared and hated by the liberals of all Romanism I would suggest that in general they do not form two percent of the people and that ~~the~~ 90 percent of the crowds that show such hatred to priests, monks and nuns know next to nothing of large political matters and that these crowds are composed of Romanists. Men do not seek to relay the priests of the religion that they accept if

2

They recognize in them pure and zealous servants of the truth as they understand it. The wretches that drove the "religious" gyps from the streets of Lisbon are counted in the millions of adepts of which Rome boasts. They had been baptized and expect to be buried by priests.

Unless the American journals have been afraid to publish the facts everybody knows that the Portuguese Republicans assert and offer conventional documents to prove that the Orders were driven from Portugal as moral lepers even more than as reactionary politicians.

I was not in Portugal Oct 3-5 1910 but I have lived many years in a purely Polish community and have seen priests in trouble. Here are some facts that can be printed.

The Curé priest of this parish lived for many years with a woman and their children on a farm three miles from the village. He made no secret of the facts. He once introduced me to his "oldest son". He was kindly and well liked.

After his death an Italian priest, Vicar of our county seat, supplied the place for a time. His parishioners appealed through the daily papers of the state capital to the archbishop demanding his removal asserting that he was



immoral, avaricious and had <sup>stolen</sup> robbed the funds of the church. He relied to Italy and the parishioners assist the funds work with him.

Another priest was sent to occupy our parish and one in an adjacent country. He was driven out by the people for gross violation of the seventh commandment. The archbishop sent him to another parish 60 miles west of us. Here he tried to have the local magistrate assassinated and lived an unpardonable life. Was again driven out. On his way to a friend's parish he robbed a man on the road at the point of the pistol. Fanatically zealous Romanists made him restore his booty and kept the matter out of court. Then he began to wander about celebrating the sacraments at less than the regular rate. For this the archbishop suspended him from orders. He made his peace with his ordinary and was, a Romanist tells me, transferred to a parish in another diocese.

So much for our parish in six years. Across the river 300 yards away is another parish. For years its priest lived a life that shamed all decency. Finally his parishioners, by giving journalists publicity to the matter, forced the Archbishop to remove him to a parish 100 miles away where some pilgrims coming home from a distant shrine



14

told me he is continuing the same life.

Two miles beyond our river another parish begins. When I came here it was saved by a priest who in a former charge stopped in the midst of the mass, drew a revolver from his coat and obliged a worshipper to leave the - ~~church~~ - He fled some time since to the capital from the threats of his people and occupied columns in the papers denouncing his flock. They retorted that he was a ruffian of vile life. He is still in active service - elsewhere.

Missionary fathers of all hands visit us from time to time. It would be tedious to enumerate their deeds. Of the last fair Spaniards one was a heavy drinker and in a state of sprightly intoxication danced before a religious procession in a neighboring town.

Why should I go further to field or recount the numberless scandals of the confession and of every function of life that my Romanist friends tell me. Rare is the priest true to his vows. This they admit and defend. A distinguished priest of another diocese once said to a group of students in my presence that the life of a priest who lived with fallen women was purer in the sight of God than that of any

(5)

married Protestant father could be because  
he could recognize his sin even though penitence  
in it and could be and was forgiven by the  
Holy Mother Church while the Protestant had  
nobody to forgive his unblemished - the church  
relation. The boys - all Romanists - kissed him.

When Richard the Lion Hearted bequest-  
-ed his Avarice, his Sensuality and his Pride  
to three classes of the religious world of his  
day he permanently endowed Romanism, if  
indeed it needed the gift even then.

Where Romanism dominates  
unchecked these elements make it hated as  
its teachings about God, Heaven & Hell  
make it feared. The day that reason  
relieves the fear, the Catholic drops forth.  
The Vatican and the church in general have  
bad politics but worse morals. The Pope's  
own chamberlains seem to be on a par with  
our parish priests. Until morals be reformed  
changes of attitude toward Modernism will  
do little to rehabilitate the organization.

The end



ROMAN CATHOLIC MISSIONS  
IN CHINA

1901-1902

the  
Taken from "Annals of Propagation of Faith " (Jan. & Feb., 1902)

On page 15.

Circular Letter of Bishop Favier of Peking to the Chinese  
Christians

You suffered much for the sake of your region during the past year. That persecution was unjust. The imperial decree of the 10th day of the 5th moon, year 26th of the reign of Kwang-Su (March 15th 1899) reads as follows:

"The Christian religion has been propagated in China for many years. Its missionaries have only one end in view - to exhort men to do good. Never have their exhortations incited anyone to rebellion. You, then, my people, pagans as well as Christians, must live in peace and harmony one with another. Let every one do his duty".

Victims of malefactors in rebellion against the Imperial power, you were driven from your homes, your goods were stolen, your houses set on fire and many of your relatives lost their lives.

Deprived of everything, separated forever here below from the dearest members of your families, your wives and children, it is not surprising that at first bitter feelings against the assassins and incendiaries should fill your hearts.

To-day I am going to remind you of a precept of our holy religion - forgiveness of injuries. Show, therefore, that you are worthy children of the Catholic Church; give up all feelings of hatred and anger; stifle in your hearts all desires of revenge.

The emperor through his mandarins, orders his pagan sub-



jects to be at peace with you and not to give way to hatred and revenge. All should be obedient to this exhortation, and so, pagans and Christians should form one family and live like brothers under the government of the emperor, the father of all.

Justice demands a compensation for the losses you suffered; it will be given. We have come to an understanding on the matter with the mandarins. Do not try to reimburse yourselves; you will receive what is proper from my hand in a few months. Forget the horrors of an unjust persecution. Do no longer prefer complaints against pagans in regard to past injustice. The viceroy promised me in the name of the emperor, not to listen to any complaint made against you in connection with the past events. For the same reason, now that indemnities are settled, your accusations will not be received by the tribunals. If pagans cause you any damage in the future, write to your director, , who with the local mandarin will make an inquiry. If, on the other hand, they have any reason for complaint against you, they will apply to the mandarins and with them we will see to the case. Between Christians and pagans there must be no difference, no preference, no immunity, excepting in collections for the support of pagan temples, to which you cannot in conscience contribute. But you must obey all the laws of the empire; they were enacted for all, and not for a portion of the nation only.

Suffer with patience and resignation. The persecution was like a terrible storm. Now the wind is stilled and calm has returned.

All the mandarins of the province have been prodigal of marks of friendship and guarantee peace on the part of the pagans. Your bishop, who was given you by the Holy Father, knowing your obedience, has vouched for you .

Your good examples will cause many to reverence and appreciate our holy religion. Your patience and charity will bring worshippers to the true God, for charity draws all things to itself.

A. Favier.

Pekin, July, 1901.



Taken from "Annal of the Propagation of the Faith". *Jan. & Feb. 1902*

On page 21.

Southern Hou-nan.

From lettter from Father Quirin Henfling, O.F.M.

Everything was quiet in Heng-chow-fou when we returned; but in a few days distrubing rumors were heard.. At first the mandarins thought there was nothing to fear; but they soon had proof of serious danger, which took the form of an insurrection of the Ko-lao-huei, rufians of the worst sort, and sworn enemies of religion. We were on the eve of another massacre which would have been far more terrible than last year's, if the local authorities had not quickly taken measures of unusual severity to check it.

Taken from "Annals of the Propagation of the Faith." (Jan. & Feb. 1902)

On page 22.

Kan-sou.

Letter of Father De Maesschalck, of the Society of the Immaculate Heart of Mary of Scheut-les-Bruxelles, Missionary at Lan-Tcheou.

Give way to the justice of God....! Iu-hien, the enemy of the Europeans, the former governor of Shantung, then of Shan-si, who with his own hand massacred two bishops and several missionaries and nuns in his tribunal at T'ai-iuen-fou, has himself perished by the sword at the command of the empress.

It was several months ago that the drama took place in which that monster lost his life. Prince Tuan, Toung-fou-siang, Iu-mantze, Iuhien and other murderers were at Si-ngnan-fou waiting with the fugitive empress the outcome of the negotiations entered into with the victorious allies. To get out of difficulty the empress was sending repeated expressions of sorrow to the European and American representatives in the hope that material proofs of it would not be exacted from her. She feigned to punish her partisans giving them at the same time a chance to save their heads.

Thus it is that Toung-fou-siang, who from robber had become commander-in-chief, was deprived of his rank and sent home. Iuhien was banished to the remotest parts of the empire; and on the 10th of January he passed through Lan-tcheou, our capital, in a wagon like a common criminal.

All this, however, was stage play and, but for a little, the road to exile would have become for Iu-hien the road to the capital. Li, the new Governor had arrived ten days before. But this Li was no less than an old mandarin of T'ai-iuen-fou, and one of the accomplices of Iu-hien in his sinister exploits.

It is easy to guess what followed. As soon as Li heard that Iu-hien was coming, he went out to meet him at the head of all his troops; and soon the murderer seated in a beautiful palanquin entered the city in triumph, welcomed by the applause of the inhabitants who greeted in him the heroic defender of the country.

But they had reckoned without Marshal Count Waldersee. A message was sent to the empress in the name of the allied powers demanding that Iu be delivered to them or put to death. A messenger was at once dispatched from Si-ngan-fou with a death sentence. The governor much disturbed, endeavored to gain time by postponing the execution for eight days, on account of the new year festivities. A guard of mandarins was appointed to watch night and day over Iu-hien, who was requested at the same time to poison himself and thus avoid the opprobrium of a public execution. But in spite of all entreaties Iu refused.

"If I must die, it will be at your hands, and the people will avenge my death" said he .

The governor unable to make up his mind to execute his former accomplice committed suicide.

In the meanwhile Iu-hien was not inactive. Some of his friends began to incite the people of the city, where the sudden death



of the governor had already caused a great commotion. Threatening cries against foreigners were heard in all the streets, while Iu-hien was exalted as a hero. Soon after placards were posted urging the people to deliver him. The guards seeing then that public peace was in danger notified him that he would be put to death immediately. Iu-hien was writing letters when he received the fatal news, and was allowed to finish his correspondence. He has coffins prepared for himself and wives, in case of emergency. Three of them were with him, the fourth had remained with her old mother. When he understood that the end had come, he allowed one of his wives to live to bring up his children, the other two were made to swallow opium. One soon died. Seeing the other writhing in horrible convulsions Iu-hien put an end to her miseries with his dagger, and continued his letters to his mother and his friends.

At dawn he was still writing when word was sent to him that he had to come out at once. Being Grand Mandarin, he could not be beheaded by a common executioner; the dreary work had been entrusted to a military chief. As soon as he appeared in the street he was ordered to kneel down and prostrate himself on the ground; he was to be struck while raising his head. The executioner did not aim well and the blow only cut a deep gash in the neck. The unfortunate man raised his head covered with blood, crying out: "Pon-hing, pon-hing" (you have missed). One of his servants then planted his knife in his throat and gave him the death-blow.

Taken from "Annals of the Propagation of the Faith". (Jan. & Feb. 1902)  
Extract from Letter of Bishop Favier, Peking, Aug. 26, 1901.  
On page 13.

You ask me how stands the question of indemnities.

The Chinese were not surprised when asked for an indemnity of 300 millions and they readily accepted the figure. The difficulties were with the representatives of the allied Powers; it took them several months to come to an agreement; the protocol will be signed the day after to-morrow. France exercising a general protectorate over Catholic missions, the sum necessary to indemnify the missions, (but not the individual Christians) was included in the French demand. On the advice of the French Minister we had an understanding with the mandarins of the Vicariate, and in all the towns pillaged or burnt the losses were appraised jointly by missionaries and mandarins.

By all the best dispositions were shown, and we soon came to an agreement, the tenor of which I just submitted to the authorities. Missions and individual Christians are to receive about two thirds of their total losses. We yielded as much as was necessary to make negotiations easy.

The viceroy offered me large sums in compensation for the massacre of missionaries. I would not hear of such a bargain and refused everything, saying that the lives of missionaries could not be paid for in gold. For those massacres a moral reparation will be asked.

All we were obliged to take immediately after the siege to keep our Christians from starvation was carefully noted down. I handed

I handed the list to the French Minister, and the sum it represents will be deducted from the indemnity, as I pledged myself it would. We ourselves indemnified certain private citizens and dealers, our neighbors, and even paid the full price for all houses burned around the Pei-tang during the siege. The owners, mostly pagans, did not expect this, and expressed their sincere gratitude. I thought it wise to assume this large expense, and thus keep up the reputation the mission always had and preserve the cordial relation with our neighbors.

.....

Finally I had a large poster placed at the gates of our residence inviting all pagans who suffered some wrong at the hands of Christians to come and receive compensation. Some of them presented themselves and immediately received what was promised. There is now no claim standing against the mission.



Taken from the Japan Weekly, Nov. 9th, 1901.

The Koye informs us that the Roman Catholic Mission in the East includes 31 ecclesiastical districts as follows:- In Japan, 4; Korea, 1; Manchuria, 2; Tibet, 1; Southern China, 7; Tonquin (Annam), 3; Cochin China, 3; India, 4; between Malacca and India, 6. These districts are under the control of 35 Bishops, with a staff of 1, 117 foreign missionaries. There are 2,428 evangelists and 1,254,068 converts. The baptisms in 1900 amounted to 219,275. Out of these 30, 812 were adults. There are 4,783 church buildings, 41 Schools of Divinity, 2, 133 theological students, 2, 910 elementary schools, and orphanages in these institutions.

The following is the report for Japan for the year 1900:-

	Tokyo	Nagasaki	Osaka	Hakodate	Totals
No. of Converts	9,053	37,101	4,294	4,643	55,091
Received from other churches	3	----	4	4	11
No. of baptised					
Adults	619	432	138	298	1,487
Converts' children	191	1,344	188	59	1,782
Children baptised at the point of death	287	320	306	388	1,301
<b>Total</b>	<b>1,097</b>	<b>2,096</b>	<b>632</b>	<b>745</b>	<b>4,570</b>
Bishops	1	1	1	1	4
Missionaries	36	31	27	21	115
Japanese					
Shisai (Cures)	2	27	2	1	32
Catechists	22	200	38	18	278
Church buildings, temporary and permanent	40	60	31	25	156
Schools of Divinity	1	1	--	--	2
Theological Students	4	26	4	5	39
Elementary Schools and Orphanages	21	16	9	8	54
Pupils and Orphans	2,792	1,442	600	916	4,452

The increase for the year, taking the whole country, was 735 converts, the baptisms showed a decrease over last year of 160.